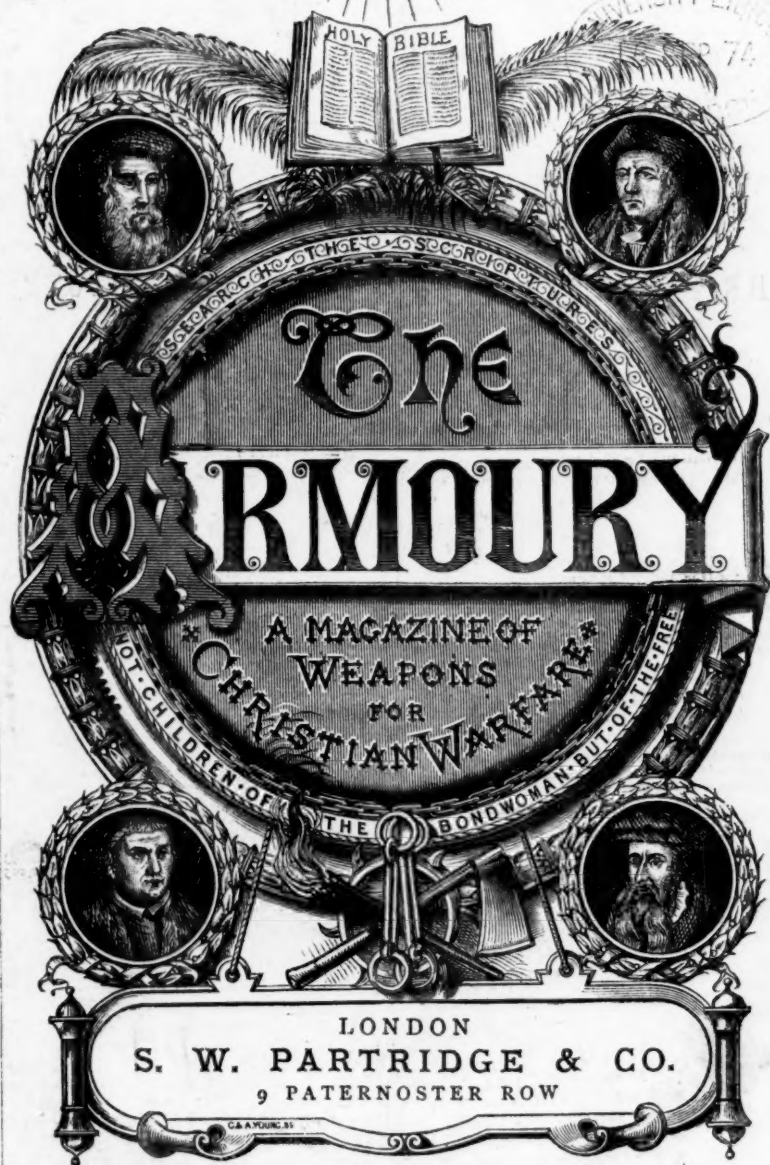


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CONTENTS

I. THE HUGUENOTS.....	89
II. ANTONIO CARRASCO.....	31
III. PAOLI GRASSI BEFORE THE INQUISITION.....	40
IV. THE POPE'S ENCYCLICAL.....	41
V. PAPAL ASSUMPTIONS.....	44
VI. ROMANISM IN FRANCE.....	46
VII. DE MANNING'S DREAM.....	50
VIII. THE POPE ON PERSECUTION.....	53
IX. MISSIONARY INTELLIGENCE.....	55

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FEBRUARY 1874.

I.—THE HUGUENOTS.

BY THE EDITOR.

THERE are few historical documents more interesting than the "Edict of Nantes." Passed by Henry IV., and revoked by Louis XIV., its passing and its revocation mark distinct epochs in the history of the people, and of the religion of France. Viewed in the light of modern opinions it was very far from being a satisfactory charter; yet, at the time of its issue, it was a mighty boon for the Protestants, inasmuch as it allowed them to exist; while it were a great mistake to suppose that it gave them anything like what would now be regarded as the rights of all men, that it gave them even what would now be called toleration. But in those days, little more than a quarter of a century after the Massacre of St Bartholomew, the Protestants of France were well disposed to be thankful for small mercies, and under this edict there can be no doubt that Protestantism flourished to such an extent that there was a fair prospect of its becoming the national religion. It was the fear of this that led Louis XIV. and his Romanist councillors to revoke it, and to relegate the Huguenots to the tender mercies of that brutal persecution from which it had rescued them. The sufferings of the Huguenots after its revocation were as great as those endured by the Christians under the most furious persecutions of the most truculent of the heathen emperors of Rome; while the constancy with which they bore their sufferings, and the bravery that they displayed when intolerable wrongs drove them to take up arms in self-defence, were worthy of the most devoted martyrs, and of the most patriotic warriors. We have before us a volume* which we have read with intense interest, and which we very cordially recommend to our readers, in which the sufferings and actings of these noble men are related. Mr Smiles some years ago published an account of the Huguenot refugees who contrived to escape into England, and in the reception of whom England might be said to entertain angels unawares, inasmuch as they introduced many of those manufactures which have contributed so much to England's wealth and England's glory. The present volume is a necessary complement to the other, and perhaps the natural order would be to read the two in the reverse order of their publication.

Mr Smiles' narrative is singularly free from polemic. Its author is not a pleader, but a narrator. In chronicling deeds which make our blood boil with indignation, he maintains the calm impassiveness with

* The Huguenots in France, after the Revocation of the Edict of Nantes; with a visit to the country of the Vaudois. By Samuel Smiles. London, 1873.

which he might relate the most commonplace incident. We confess that we have sometimes lost patience with his coolness, but yet we acknowledge its value. We can scarcely conceive an intelligent and honest-minded Romanist reading the details of the barbarities that were exercised upon the defenceless Protestants, and remembering that they were all approved, if not instigated, by a Pope whom he is bound to consider infallible, without coming to the conclusion that Papal Rome is none other than the Apocalyptic Babylon, drunk with the blood of the saints.

Without maintaining that the persecuted Protestants were perfect, without vindicating every detail of their procedure, while lamenting that in some cases the terrible oppression to which they were subjected drove even wise men mad, we have no scruple in saying that the annals of mankind contain no nobler records of sublime courage, of the power of faith in imparting strength to the human heart for doing or for suffering, than we find in these simple stories of the persecuted Huguenots. Take only one instance, which we select, not because it is more striking than multitudes of others, but because the narrative is not too long for extract:—

"Fulcran Rey was one of the most celebrated of the early victims. He was a native of Nismes, twenty-four years old. He had just completed his theological studies; but there were neither synods to receive him to pastoral ordination, nor temples for him to preach in. The only reward he could earn by proceeding on his mission was death, yet he resolved to preach. The first assemblies he joined were in the neighbourhood of Nismes, where his addresses were interrupted by assaults of the dragoons. The dangers to his co-religionists were too great in the neighbourhood of this populous town, and he went next to Cartres and the Vaunage, after which he accepted an invitation to proceed into the less populous districts of the Cevennes.

"He felt the presentiment of death upon him in accepting the invitation; but he went, leaving behind him a letter to his father, saying that he was willing, if necessary, to give his life for the cause of truth; 'oh, what happiness it would give me,' he said, 'if I might be found amongst the number of those whom the Lord has reserved to announce His praise and to die for His cause.'

"His apostolate was short but glorious. He went from village to village in the Cevennes, collected the old worshippers together, prayed and preached to them, encouraging all to suffer in the name of Christ. He remained at this work for about six weeks, when a spy, who accompanied him—one whom he had regarded as sincere a Huguenot as himself—informed against him for the royal reward, and delivered him over to the dragoons.

"Rey was at first thrown into prison at Anduze, when, after a brief examination by the local judge, he was entrusted to thirty soldiers to be conveyed to Alais. There he was subjected to further examination, avowing that he had preached wherever he found faithful people ready to hear him. At Nismes he was told that he had broken the law, in preaching contrary to the king's will. 'I obey the law of the King of kings,' he replied; 'it is right that I should obey God rather than man. Do with me what you will, I am ready to die.'

"The priests, the judges, and other persons of influence, endeavoured

to induce him to change his opinions. Promises of great favours were offered him if he would abjure, and when the intendant Boville informed him of the frightful death before him if he refused, he replied, 'My life is not of value to me, provided I gain Christ.' He remained firm. He was ordered to be put to the torture. He was still unshaken. Then he was delivered over to the executioner. 'I am treated,' he said, 'more mildly than my Saviour.'

"On his way to the place of execution, two monks walked by his side to induce him to relent, and to help him to die. 'Let me alone,' he said, 'you annoy me with your consolations.' On coming in sight of the gallows at Beaucaire, he cried, 'Courage, courage! the end of my journey is at hand; I see before me the ladder which leads to heaven.'

"The monks wished to mount the ladder with him. 'Return,' said he, 'I have no need of your help. I have assistance enough from God to take the last step of my journey.' When he reached the upper platform he was about, before dying, to make public his confession of faith; but the authorities had arranged beforehand that this should be prevented. When he opened his mouth, a roll of military drums muffled his voice. His radiant look and gestures spoke for him. A few minutes more and he was dead; and when the paleness of death spread over his face, it still bore the reflex of joy and peace in which he had expired. 'There is a veritable martyr,' said many even of the Catholics who were witnesses of his death."

And they were right. If wisdom be justified of her children, how was it possible for any sound-hearted man to doubt that Fulcran Rey was of the same spirit with him whom Romanists regard as the first bishop of their Church, who, before the Sanhedrim gave this testimony, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" of the same spirit with him who, in the immediate prospect of martyrdom at Rome, gave forth this sublime utterance, "I am ready to be offered up, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." We would entreat thoughtful Romanists to ask themselves the simple question, on what grounds, agreeing with us in regarding Peter and Paul and Polycarp as martyrs, they can refuse to agree with us in enrolling Fulcran Rey in the muster-roll of the same noble army; agreeing with us in accounting the Jewish Sanhedrim and the Roman emperors as persecutors, on what ground they can refrain from ranking Louis XIV. and Clement XI. in the same class.

II.—ANTONIO CARRASCO.

MOST of our readers are aware that amongst those who found a watery grave in the *Ville de Havre*, were Senor Carrasco, one of the first fruits of the gospel in Spain, and M. Pronier, a respected Theological Professor at Geneva. They will be interested in reading the extracts regarding these two brethren, which we now lay before them. The first is a leader from the *True Catholic*, the second a letter from the correspondent of our contemporary at Geneva, the third is an

Editorial note from the *Christian World*, and the fourth a letter addressed by Carrasco himself to our American contemporary on the eve of his departure from New York. "Help, Lord, for the godly man ceaseth."

I. ANTONIO CARRASCO.

Among the two hundred and twenty-six passengers consigned to sudden death in the depths of the Atlantic on the early morning of November 22, after a tragic interval of twelve minutes' notice of danger, by the sinking of the steam-ship *Ville du Havre*, was Antonio Carrasco, the leading Spanish Protestant preacher in Madrid, and one of the most distinguished pulpit orators in Spain. He was the acknowledged head of the native Evangelical Church; not by official position, but by universal concession, *primus inter pares*. A man of strong faith, with an experience gained under persecution, high genius and talent as a writer, and great steadfastness of purpose,—a patriot in the completest sense,—he will be mourned not only in public, and wherever the Castilian language extends, but in many homes in Switzerland, England, Scotland, and by hundreds of travellers who have listened to his close reasoning and fervid appeals in his own church, the Madera Baja. His simple deportment and somewhat reticent manner, concealed a mine of mental and emotional power.

The name and fame of Carrasco are linked on to the great transactions which have given Spain so interesting a rôle in the modern enterprises of the Gospel. His biography will doubtless soon be prepared; for the original standard-bearers in such a campaign will not be allowed to sink into oblivion. In the meantime we cast, as it were, a chaplet on his tomb, to remind our readers of the good work which our illustrious brother did, and which, when the ranks are closed up, must still be carried forward to final triumph.

Carrasco, when but a youth of eighteen, living in the province of Malaga, became the subject of divine enlightenment in the pure Gospel, and was led to testify for it, and against the surrounding darkness and depravity of Romanism. He fondly reckoned on his countrymen becoming convinced so speedily as to nullify the law against the evangelical assemblies in which he assisted. He allied himself with Matamoros and Alhama, but was speedily imprisoned at Malaga for spreading Protestant tenets, and thrust for two years into the companionship of felons. He was then condemned, with Matamoros and his companions, to penal servitude for nine years. The tale was told in Britain, and aroused the sympathies of the Evangelical Alliance, and of all friends of religious freedom. In the course of a vigorous and ably sustained appeal to the Spanish Government, the sentences were, as is well known, commuted to perpetual exile. Carrasco went to Switzerland, and added theological training to his quickly earned young experience, and equipped himself for Spanish evangelical work, in the dark as it were, but with the lamp of hope ever burning, and his prayers ever towards his beloved country.

The revolution of 1868 occurred; the small band of trained believers swiftly rushed into the gap. Before the alteration of the law, borne on the wave of popular opinion, and sustained by their tried faith, they began to hold meetings for prayer and for expounding the Word of

God. They obtained, in quick succession, municipal authorisation, fellowship, a building, a change of law in their favour, a status before the Church and the world at large, and then, with the first tide of success, began to operate in other parts of Spain.

The admirable public manifestoes issued by the Spanish Protestants to their countrymen in vindication of their proceedings, were drawn up by Carrasco. The powerful published addresses to the Cardinal Archbishop of Valladolid, were by him. The three discourses which he gave in the Temple of Liberty, at Valladolid, to crowded auditories, created wide sensation, as did also his noble address on the duty of the immediate and utter abolition of slavery, pronounced and published at Madrid in January last. The statesmanlike views, the high moral tone, the exhibition of the Gospel basis, the telling rhetoric of these productions, render them of far more than transitory value. He visited England more than once, and passed among us as a gifted man, of simple manners and unswerving attachment to the truth as it is in Jesus.

The two literary organs of the Madrid Church, *La Luz* and *El Cristiano*, especially the former, were greatly indebted to him, and he first aroused the minds of his countrymen after the revolution by preparing and revising many of the evangelical tracts which have spread the knowledge of the Gospel throughout Spain.

We are too sad to attempt to recall more of his characteristics at present; the wound is too recent. We are reminded of the dirge of Milton over Lycidas:—

“Weep no more, woful shepherds, weep no more;
For Lycidas your sorrow is not dead,
Sunk though he be beneath the watery floor:—
So sinks the day-star in the ocean bed.

So Lycidas sunk low, but mounted high,
Through the dear night of Him that walked the waves

There, entertain him, all the saints above,
In solemn troops and sweet societies,
That sing, and singing, in their glory move,
And wipe the tears for ever from his eyes.”

—True Catholic.

2. THE LATE SENOR CARRASCO AND PROFESSOR PRONIER.

(From the Geneva Correspondent of the “True Catholic.”)

The second day of December was a sad and heart-stirring day for many amongst us, and especially for the members of the Evangelical Alliance and the Evangelical Society, when the first telegram reached us of the wreck of the *Ville du Havre*, for we knew that amongst those who had taken their passage on board that ill-fated vessel were two of our dear friends—our beloved brother, Professor Pronier, of the Theological School, and Señor Carrasco, for several years an evangelist and pastor in Madrid, where he held the double position of head of a numerous evangelical congregation, and President of the Synod of the new churches. Our anxiety was intense, and our fears were but too well founded. Fresh intelligence only brought a confirmation of the deplorable news, and within forty-eight hours it was ascer-

tained that both our friends had perished; while three other ministers, their fellow-passengers, had been rescued from the awful horror of shipwreck. Yet, while we mourn, we do not forget that many others also are called to mourn over the same calamity, and that every one of those who found a watery grave has left a circle of sorrowing hearts.

The exceptional circumstances connected with the work of Spanish evangelisation made Pastor Carrasco better known, or, at least, more widely acquainted with Christians in England and Holland, where he possessed many personal friends on that account. He was a man of high intelligence, noble talents, and sterling worth, endeared to us in Geneva from having been a student of our Theological School, and of having received the seal of the ministry of the Gospel here. I shall not add more than that he leaves a widow with three children of tender age; the last he never saw, for it was born after his departure for New York. He had considered it his duty to go there, to enlist the sympathies of foreign churches more extensively in favour of his own most important and now suspended work. Not so was Professor Pronier. He did not stand alone and prominent—not that he was deficient in high qualities; but it had pleased the Lord to place him where he was surrounded by men like himself, prepared for activity both from their Christian spirit and their mental abilities. But, if less conspicuous, his influence was not less important and weighty. In his youth his inclination was for the life of a farmer, and after due preparation for it he went to America to settle as an agriculturist. He was not long there before the grace of God turned his aspirations into another channel. The spiritual harvest was henceforth uppermost in his thoughts; he returned to Geneva, and enrolled himself as a student in the Theological School, the evangelical character of which he knew and valued. There he distinguished himself by his conscientious discharge of a student's obligations, the steadiness of his purpose, and the just proportion in which, in his every-day life, he combined the seriousness of Christianity with the buoyant elasticity of youth. He passed creditably through his period of study, earning a good testimony by his exertions, the more honourable that, although he frequently expressed to his friends the difficulty which he experienced as to mental and literary labour, yet by continued effort he succeeded in being second to none.

As might be expected, the results of this severe and self-imposed discipline were excellent, and fostered in him sound judgment and equally sound learning. He might with truth be called, by the grace of God, a self-made man. It was but a short time after he had gone through the regular course of study, and had received at the Oratoire of Geneva the charge of the ministry, in the form of Presbyterian ordination, that the attention of the venerable Gausson, then feeling the weight of increasing years and decreasing health, became fixed upon him, and he pointed him out to his colleagues as the man whom he should wish to see as his successor in the professor's chair. Pronier, in consequence, was first called as assistant professor, and when the chair of Systematic Theology became vacant by Gausson's death, he occupied it in full, and he was made a teacher in the school where he had been a pupil. Henceforth his life, like that of most men of study, was of a somewhat monotonous tenor. He was faithful and diligent in the performance of every duty, which he always considered earnestly as

appointed for him by the will of his heavenly Father. As a professor, his learning was extensive, and his teaching accurate, showing that he spared no labour in the preparation of his lectures. Firm in his faith, possessed of a large heart and a comprehensive intellect, his words carried the weight of maturity, even with a certain sternness, but tempered by the geniality of his benevolent nature. He always received with fair attention the questions, and even the objections, of his pupils, whom he constantly treated with true kindness, guiding them as a pastor, and advising them as a friend; and they, in return, loved him as an elder brother.

When it was proposed, three years ago, that the Evangelical Alliance should meet in New York, Pronier had consented to become a delegate for the Genevese section, and he and M. Coulin were duly appointed as such. The great meeting was postponed on account of the war in Europe; but this year, when called upon, he came forward to fulfil his promise, and they sailed for New York in August. Besides attending the meetings of the Alliance with a sympathy well depicted in his correspondence, his intention was also to endeavour, by personal intercourse and information given from the pulpit, to increase the interest of American Christians in the evangelisation of the Continent (an aim which was also shared by his friend Carrasco), but especially in the Evangelical Society of Geneva and its school. It was in the prosecution of that plan that they prolonged their stay in America after the close of the Conference and the return of their friends to Geneva. They took their passage in the *Ville du Havre* on November 13; but it sank in mid-ocean on the 22d. Owing to the awfully sudden catastrophe, next to nothing is known of the last moments of our friends. M. E. Cook of Paris mentions that he met M. Pronier on the deck, and told him, "We are sinking!" "Yes," he replied, "but we are in the Lord's hands." They sank, and he was never again seen.

Why should I say more? His death has been a public grief in our city. At the age of forty-three a respected and able servant of God has been snatched away in a moment, leaving a widow and six young children.

3. A STANDARD-BEARER FALLEN—ANTONIO CARRASCO.

Our readers will recall the short paragraph in our December number in which we announced with great pleasure that the Rev. Antonio Carrasco, of Madrid, had kindly consented to write for the *CHRISTIAN WORLD*, and that a series of letters on the history of Spanish Evangelisation might be expected from his pen, commencing with the present number. It is with indescribable sadness that we must now announce that, before these lines had reached many of our readers, the devoted Carrasco was suddenly summoned from his labours on earth to his crown in heaven. On the 11th of November he called at the Society's office and handed us the first of the proposed letters; on the 13th he made an impressive address in behalf of the land he loved so well at the crowded farewell meeting of Narayan Sheshadri, the Christian Brahmin, in Dr Adam's Church in this city; and on the 15th sailed for Europe in the ill-fated *Ville du Havre*. Four other delegates to the Evangelical Alliance were his companions, all of them from France or

Switzerland; in a little more than a week Pronier and Carrasco had found a watery grave in the deep ocean.

The whole Christian world has experienced a heavy loss in the early death of this eminent man; but upon Spain, with its wide field for evangelisation and its paucity of labourers, the blow falls with peculiar severity. He was one who had not only toiled for the Master, but had been honoured by being permitted to suffer for His name's sake. Thrown into the dungeons of the Inquisition, shortly after the proto-martyr of the new Spanish reformation, Matamoros, with whom he was intimately acquainted, Antonio Carrasco, like Matamoros, was, after long imprisonment, sentenced to years of penal servitude in the galleys for the simple crime of reading God's Word and attending a meeting for divine worship. He owed his liberation, under God's blessing, to the interposition of the Protestant Powers, moved to action by the entreaties of the Evangelical Alliance. Unable to withstand the indignation of all liberally-minded men in Europe and America, the Government of Isabella reluctantly commuted the punishment of Matamoros, Carrasco, and their fellow-Protestants into exile from Spain, while the Government press took good care to insinuate that the change was quite as much from the Queen's pious desire to save the Catholic galley-slaves from contamination as from motives of humanity. At Geneva, whither Señor Carrasco now resorted, he entered upon a thorough course of theological training, and, while making himself a complete master of the French language, qualified himself in all other respects also for doing effective service for Christ wherever it might please God to call him. On the overthrow of the despotic Government of the Bourbons, Carrasco returned to Spain, and soon became the popular and influential pastor of one of the largest Protestant congregations not only in Madrid, but in all the peninsula. When the infant Church of Spain met in its Synod in Madrid, in 1872, it was not at all surprising that the members were led to make choice of him for their President. The Synod met at a critical moment. A retrograde ministry was doing its best to bring Spain back into subjection to the Papal Court, and King Amadeus had not yet shown that he could resist its demands. The Protestants of Spain were not merely slandered by their ever-wakeful enemies, but were actually denied an existence. At the very moment when their places of worship were too small to accommodate the numbers that attended, the lie was industriously circulated not only in Spain, but by telegraph over all Europe and America, that their last chapel had been closed. Under these circumstances, they believed that continued silence would be treason to their Master and His cause, and they determined to publish an answer. The task of preparing it devolved upon Antonio Carrasco, and admirably did he discharge the honourable duty. His "Address to the Spanish People," a translation of the greater part of which was published in the *CHRISTIAN WORLD* for September 1872, was a document of singular importance. Whether we consider the logical acumen it displayed, or the beauty of its style, or the felicity of its illustrations, or the unanswerable array of facts which were marshalled to meet and rout the arrogant champions of Rome, it marked its author as a man of a high order of intellect. What more telling than his denunciation of the Papal system, as dwarfing the human intellect, and leading the human soul away from what it craves in its inmost recesses

—pardon and holiness? What more touching than the concluding sentences, in which, after enumerating the articles of Protestant creed and practice, Carrasco exclaims:

"And thus it will be sufficiently seen why our preaching of Christ, and Christ alone, stirs up against us all the wrath of the Romish clergy. But it matters not. Convinced in our conscience that the doctrines we have set forth, and the practices we follow, are in conformity with the Word of God, the only rule binding upon man, while the doctrines and practices of the Romanists are opposed to that Word, and consequently lead souls astray into error, we will continue to proclaim Jesus only, the true Redeemer of men and nations, confident that God's approval rests upon us, and that the day will come, perhaps at no distant date, when the descendants of those who now revile and persecute us, will confess that the Spanish Evangelical Christians in the nineteenth century deserved well of their country and of mankind."

Much as we deplore the abrupt termination of so useful a life as that of Antonio Carrasco—a termination which to shortsighted human eyes appears so untimely—we can yet rest assured that it was not in vain that he lived. The work to whose prosecution he consecrated his life will be taken up and carried to its grand consummation by others. But his name will not be forgotten, nor the important part which he took in the evangelisation of Spain. And we trust that the Church, in whose interests he spoke to an American audience only a few weeks ago, will not be permitted to suffer in consequence of the loss of his effective advocacy. It was one of the last expressed hopes of his life that American Christians would be found to assist his large, but by no means wealthy, congregation in Madrid, by paying the rent of its chapel for the present year—some 800 dollars, we believe. We would gladly see to the forwarding of any sums intended for this object.

Our readers will peruse with painful interest the following letter of Antonio Carrasco already referred to.

We need scarcely say that we heartily sympathise with the movement now on foot to raise a fund for the widow and three orphan children of Mr Carrasco, and will be most happy to be the medium of transmitting any contributions for this purpose.—*Christian World*.

4. LETTER OF THE LATE SENOR CARRASCO.

NEW YORK, November 11, 1873.

DEAR SIR AND BROTHER IN CHRIST,—I accept with joy the offer you have made to allow me, on my return to my native land, to write a series of letters in order to acquaint the readers of the *CHRISTIAN WORLD* with the Spanish Evangelical work. That work is still so young, the labourers are so few in number, and the field which the Lord has given us is so broad, that we need to be encouraged and sustained by our elder brethren, who have long enjoyed the privilege of having embraced the gospel. Now, in order to sympathise with a Christian work, it is necessary to be acquainted with it; but up to the present time the Spanish work is much less known in America than the operations of the same kind which are being prosecuted in the Indies or in Japan.

I shall try to convey some information respecting it in a series of letters, of which this is the first; and I hope that from this time forward more than one Christian will be pleased to remember in his prayers some of those labourers who in the classic country of intolerance announce to sinners salvation by grace, justification by faith, and the Redemption obtained by the life and the sacrifice of the Lamb without blemish that taketh away the sins of the world.

Present Number of Churches.—There are at this moment in Spain twenty-seven Evangelical congregations, of which twenty are grouped under the Presbyterian form and constitute the "Iglesia Cristiana Española." Of these congregations the largest are those of Señor Eximeno, at Saragossa, of Señor Cabrera, at Seville, and of Señores Ruet and Carrasco, at Madrid. The last mentioned congregation has 491 members and an audience which sometimes numbers 900 persons. But before coming to the present condition of these churches it will be well, it seems to me, to state by what means we have reached this point, and how that religious movement began, which everything leads us to believe will, under God's blessing, spread further and further.

Reformation and Reformatory Literature in Spain.—It is well known how loud an echo the doctrine of the Reformers called forth in Spain during the sixteenth century, and the results of this Evangelical preaching are equally familiar. The Inquisition and King Philip the Second were inflamed with fury; time after time funeral pyres were kindled in various cities of the peninsula, especially at Valladolid and Seville, and the noblest spirits among the Spaniards, the most illustrious by birth and learning, breathed their last in the horrible flames, singing the praises of the Lord and faithful to their divine Saviour. Those who succeeded in escaping persecution consecrated their days to creating a Spanish religious literature, and accordingly they gave us the translation of the Bible and of the Christian Institutes of Calvin by Cipriano de Valera, a treatise on Christian doctrine by Perez, Commentaries on several books of the Bible by Valdez, and still other books as original as to their form as faithful in doctrine.

A Spanish Martyr.—Permit me to make mention of one of Spain's martyrs at Valladolid, the Bachelor of Laws *Herrezuelo*. While still young, and married to a wife of rare beauty, who, like himself, had accepted the Gospel, Herrezuelo was shut up in the dungeons of the Inquisition, tortured and finally condemned to be burned alive for having adopted the "new doctrines." The day for the *auto-da-fé* arrived, and the faithful Christian, whose gentleness and firmness had not failed for a single instant, saw among those who had abjured their belief his own wife, who begged him also to abjure in order to save his life. It was then that, with a severe tone of voice, he addressed these words to the companion of his life: "Is it thus that you practise the doctrines which I have taught you for six years?" And without adding a single word, without even looking at the woman who was lamenting the fate which awaited him, he made his way towards the stake. He died singing psalms, with a serenity which astonished even his executioners. Here was put into practice that command of Jesus which tells us to forsake all in order to follow Him. The unhappy wife, reproved in her conscience and seeing at all times the indignant glance of her husband reproaching her

apostasy, hastened to withdraw her recantation, and to confess Jesus Christ; a step that gained her the honour of also dying in an *au-da-fé*. Such were the Spanish Christians in the sixteenth century.

The Absence of the Popular Element.—This movement had, in my opinion, only a single defect, and that was that it was not *popular*. Had the Evangelical doctrines penetrated at that time even to the lowest strata of the social classes, it would have been impossible to uproot them with so much ease: for certainly it is difficult to put to death, or to throw into prison, the half of an entire nation. It was only the members of the higher classes who embraced the Gospel, and the converts were too distinguished to escape the scrutinising glance of the Church. The Inquisition noted and crushed them.

The Reformation Crushed.—Penalties of its Procession.—From that day—a day fatal to Spain, which then started on the road of decline and ruin, which it has ever since been pursuing with giant strides—Protestantism has taken no form in the peninsula until these last few years. There have always been a few pious men who have read the Bible and put all their trust in Christ; but they have been compelled to forsake their native land, or to practise in secret a worship punishable by the Spanish penal code. Up to the very time of the revolution of 1868, the propagators of any religious doctrine whatsoever, which was not that of the Romish religion, were punished with imprisonment, which might vary from *seven to ten years*, according to the gravity of the offence committed. I have myself read the text of this law, and what is more, it was applied to me, as well as to Manuel Matamoros and other brethren, in 1863, by the Superior Court of Granada.

The Light Rekindled.—Some years before, Señor Matamoros had learned the Gospel at Gibraltar by means of the preaching of Señor Ruet, a Spanish pastor who presided over a congregation at this military post. Scarcely was Matamoros converted when, with the zeal and enthusiasm that distinguished him, he proceeded to Malaga, visited Granada and Seville, and succeeded in forming a little evangelical congregation in each of these three cities.

Precautions Prove Futile.—My American readers, who have always enjoyed the most ample religious liberty, will with difficulty be able to comprehend the precautions which we had to take, in 1861, in order to enjoy the privilege of reading the Bible, and making a simple exposition of it. In the first place, we never met twice successively in the same house. The brethren did not go in a body together to the designated place of worship; that would have given information to the police. We went up to a room in the highest story; one of our number remained on the staircase to notify us of the coming of any stranger, and thus it was that we held our worship. We did not dread persecution; but neither did we court it.—Finally, however, it came—not terrible as in the days of the Inquisition—and yet vexatious, and so much the more vexatious, as the ideas of religious liberty had spread in Europe and taken more or less deep root in all lands. A number of Protestants were dragged to prison, escorted by soldiers and police officers, some of them at midnight, with a prodigious display of force, such as at most was appropriate to the greatest criminals. And they were placed in secret confinement, just as if the object was to discover the thread of some formidable conspiracy.

Some days later, all Europe, Rome excepted, protested against this violation of the rights of conscience perpetrated in the very midst of the light of the nineteenth century. But I reserve for my next letter all that appertains to the trial.—Meanwhile, believe me, dear brother, your devoted,

ANTONIO CARRASCO.

III.—PAOLO GRASSI BEFORE THE INQUISITION.

MONSIGNOR GRASSI is a native of Rome. For thirty-six years he has been a Romish priest. Having occupied successively various important positions, he was latterly incumbent of the great Basilica, Santa Maria Maggiore. Having been brought to study the Word of God, he began to see the errors of the Romish system; and the further he pursued his inquiries the more did the conviction grow upon him that the whole fabric was spurious, utterly at variance with everything which ought to characterise a Christian church. The truth dawned upon him that the system in which he had been trained, and in which he had so long served, was nothing else than "the mystery of iniquity" described in the Word of God. Convinced of the truth, he resolved to abandon all for Christ's sake; and on the 28th September, having been admitted into the communion of a Protestant church in Rome, he made public profession of his faith in Christ. In the evening of the same day, at a public conference, he explained to the people his motive in leaving the Papal Church, showing from the Scriptures that it was impossible for him to remain in the pale of what is merely a negation of the Church of Christ, concluding by inviting the Romans to come, not to Luther, or Calvin, or any other reformer, but to Christ, and to return to the glorious testimony of the Church of the Catacombs, and of the martyrs of Rome.

For a few days nothing was heard of him from the Papal authorities; but, on Sabbath the 16th October, the silence was broken. The Vatican decided to try its strength, to revive the Inquisition, and make an example of Father Grassi, the Pope consoling a delegation of Priests who waited upon him, with the assurance that the apostate would soon be swept away. He was summoned to appear before the Inquisition, either to recant or endure the penalty. Against the remonstrance of his friends, who trembled for his safety, he resolved to obey the summons, not that he acknowledged the authority of those who were to try him, but that he might have an opportunity of declaring the truth to them.

Having resolved to obey the summons, Father Grassi applied to the Government for protection, but was warned not to venture. He was firm, however, in his purpose to face the danger. Assisted by two friends, he spent nearly the whole night in preparing his vindication. In the morning, they bowed together in prayer to God. When walking along the street, he quoted the words, "Fear not them that can kill the body," &c. Arrangements had been made for friends to stand in the streets, ready to render assistance if needed. He entered alone, and the door was shut. His friends had been promised permission to be with him, but were not admitted. They heard loud and earnest talking within, and again demanded admission, but in vain. After

waiting nearly an hour the door was opened, and he escaped. But turning upon his inquisitors, and warming into Christian enthusiasm, he said—

"Oh, you inquisitors, pontiffs, cardinals, and prelates, God speaks to you! To what have you brought the true Church? She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded and crucified by your doctrines, superstitions, and immorality, and sealed her tomb by your blasphemous 'Dogma of Infallibility.' Hear what God says to His suffering children, '*God of peace shall bruise Satan under your feet shortly.*' Do you not tremble at these words? Who but Satan instigated and inflicted the tortures in this place? Oh, could these walls, within which so many have been burned, speak—could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required.

"But the breath of God has for ever extinguished the fires of the Inquisition, and swept away your power; therefore I stand before you to-day and declare these truths, while you dare not touch a hair of my head! Yes, God has begun the work, and soon this tribunal, these walls and instruments, will be bruised under our feet, and scattered as ashes to the four winds, proclaiming to the world that the 'Most Holy Universal Roman Inquisition' is dead. Dead because God has crushed it under the feet of His children.

"Oh, ye obstinate ones, hear me! Hear one of your own brothers who has said mass, and confessed, and preached with you. Weep not over me as 'dead.' I am not dead, but among the '*living*,' and stand before you to announce the resurrection of that Church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy, and tyranny flee before her.

"Farewell, Church of my youth! Farewell, companions of my ministry! Alas! alas! it has been a ministry of destruction! Oh, if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers to you."

IV.—THE POPE'S ENCYCLICAL.

THE latest Papal manifesto, dated from Rome the 21st of November, is a long document, containing a general survey of the present condition of the Roman Church, and denouncing in no measured terms the steps which have been taken in various countries to withstand Ultramontane pretensions. The Pope begins by deploring the troubles and afflictions which have marked his Pontificate, and declares that "things have lately reached such a point that death itself seems preferable to a life tossed by so many storms." It is not, however, the Pope says, to call attention to his own troubles that he has issued this Encyclical, but rather with the desire of assuaging the sorrows by which so many of his venerable brethren and their flocks are afflicted. He, therefore, passes under review the various enactments recently made in the Swiss Confederation for the regulation of parishes and appointment of curés, and declares them "void and of no force, by defect of power" in those who made them. They are, therefore, solemnly reprobated and condemned, and sentence of excommunication is pronounced against all ecclesiastics who presume to accept office under them. After praising the resistance offered by the bishops and people to the recent Swiss legislation, the

Pope proceeds to comment upon the condition of the Church in Germany, and dwells upon the "hard and iniquitous laws" passed by the Prussian Government, by which the whole Catholic clergy and their education and discipline are submitted to the control of a civil tribunal constituted for that purpose. He points out the distinction between the spiritual and temporal authorities, and declares that, while reserving to herself all that pertains to the Divine law, the Catholic Church has always enjoined upon her children obedience to their princes. The Encyclical is exceedingly bitter against "those new heretics who, by an abuse of words, call themselves Old Catholics," to whom the Prussian and other German Governments have accorded their patronage. "And certainly what these wretched sons of perdition are striving for, and whither they tend, is plainly evident from certain of their writings, especially from the impious and impudent writing recently published by him whom they have just set up for their pseudo-bishop, for when they attack and pervert the true power of jurisdiction of the Roman Pontiff and bishops, the successors of St Peter, they wholly reject and oppose the infallible authority both of the Roman Pontiff and of the whole teaching Church; and with incredible daring they affirm against the Holy Ghost, who Christ promised should remain with the Church for ever, that the Roman Pontiff and all the bishops, priests, and people joined with him in the unity and communion of the faith, fell into heresy when they sanctioned and professed the definitions of the Ecumenical Council of the Vatican. Consequently they deny also the indefectibility of the Church, and blaspheme in saying that she has perished throughout the world, and that her visible head and the bishops have failed. Wherefore they maintain that the necessity is imposed upon them of restoring a legitimate episcopacy through their pseudo-bishop, who, entering not through the door, but from elsewhere like a thief and robber, himself brings the condemnation of Christ upon his own head. . . . But these men, having entered boldly upon the path of iniquity and perdition, as by a just judgment of God usually happens, wished, as we have hinted, to construct for themselves a hierarchy, and elected a certain notorious apostate from the Catholic faith, Joseph Hubert Reinkens, and constituted him their pseudo-bishop. And that nothing might be wanting to their impudence, they betook themselves for his consecration to those Utrecht Jansenists whom they, in common with other Catholics, before their secession from the Church, deemed heretics. Nevertheless he, Hubert Joseph, dares to call himself a bishop, and—what exceeds belief—is, by published decree, acknowledged and nominated Catholic bishop by the Most Serene Emperor of Germany, and is proposed to all his subjects to be held and esteemed in the place of a rightful bishop. Nevertheless the very rudiments of Catholic doctrine declare that no bishop can be held to be legitimate who is not joined in the communion of faith and charity to the Rock upon which is built the Church of Christ." Then follows the decree against Bishop Reinkens. His election is declared contrary to the sacred canons, illegal, vain, and wholly null, while his consecration is declared sacrilegious. Sentence of excommunication is formally launched against him and all his abettors, partisans, and helpers, together with all those who have yielded him their assent. The Pope then refers to the condition of the Church in America, "some countries of which are

so hostile to Catholics that their Governments seem to deny by their acts the Catholic faith which they profess." He concluded by a denunciation of all secret societies, masonic or other, and an exhortation to his "venerable brethren" to remain firm in the midst of the troubles by which they are surrounded.

From cheats of words the Bible brings,
To real estimates of men and things.

The question at issue is not to be settled by the weight of any personal authority, but by evidence and argument. The Autotype of Rome has only to refer to the New Testament, which shows that Peter himself never claimed or received any greater authority than the other apostles; and that universal bishopdom was not conferred by the text Matt. xvi. 18, "*Upon this Rock I will build my Church*" (even if we allow the rock to be the person instead of the confession of Peter) is plain, from the fact that the Twelve disputed to the last who should be the greatest. The Council at Jerusalem, and several passages in the book of Acts, equally confute any conclusion that might be drawn from the charge to him after the Resurrection, "*Feed my sheep*," which seems to be only confirming him by triple command in the office which three-fold denial might appear to have vacated.

St Paul, the apostle of the Gentiles, withstood the apostle of the circumcision to the face, and claims to be not a whit behind the very chiefest of the apostles, 2 Cor. xi. 5. Cyprian, Epistle lxxxi., addresses the Bishop of Rome as a colleague and a brother, and says that all apostles and bishops were equal; and the first general council declares that the Bishops of Alexandria and Antioch have, according to custom, the same authority over the churches subordinate to them, as that at Rome had over those in the capital of the Empire. Whatever power the see of Rome possessed as a Patriarchate, was only a regulation of the Roman Empire; and when that Empire was broken into independent states, these states were no more bound by its ecclesiastical than its civil constitution, although from the force of habit, while there was a German Emperor beyond the Alps, the Bishop of Rome continued to be Metropolitan of the Western Church. The Pope having studied the New Testament as above, will find in the Old Testament the wisest of men determining the authority of the Jewish sovereignty as supreme in all causes and over all persons ecclesiastical as well as civil.

The home policy of Solomon appears to have been to remove all pretenders to the throne and troublesome persons at once out of his way, as Adonijah and Abiathar, the high priest who had adhered to him, the latter being banished to his native village, and his life spared only on account of his having been David's faithful friend (see 1 Kings ii. 26, 27). The high priesthood was transferred to another family than that of Eli, more ready than Abiathar had been to pass from the old order to the new, and to accept the voices of the prophets as greater than the oracles which had belonged exclusively to the priesthood through the Urim and the Thummim. The "Old Catholics" and the Emperor are wise in hearkening to the wisest of men (Prov. xvi. 10-15).

The surest way of testing the Pope is to weigh the authority by which he sends his letters, and the matter which he delivers, by the balance of the sanctuary, right reason, the laws of the land, and the

TRACTS AGAINST TREASON.

Already published,

No. 1. ABSOLUTION. No. 2. CONFESSION.

BY THE REV. S. A. WALKER, M.A., Rector of St Maryleport, Bristol.

LONDON: HAMILTON, ADAMS, & CO., 32 PATERNOSTER ROW.
BRISTOL: CHILLCOTT, CLARE STREET.

THESE Tracts have been undertaken with the hope, under God, of contributing towards the instruction of those who have but little time, money, or opportunity for informing themselves on the nature of the momentous conflict now carried on between the ministers and members of the Church of England, who desire that her Reformation principles should be maintained; and the ministers and members still claiming to be of her communion, whose avowed or manifest object it is to unprotestantise and unevangelise her, so that she shall once more be assimilated to the idolatrous and superstitious Churches of Rome and Greece.

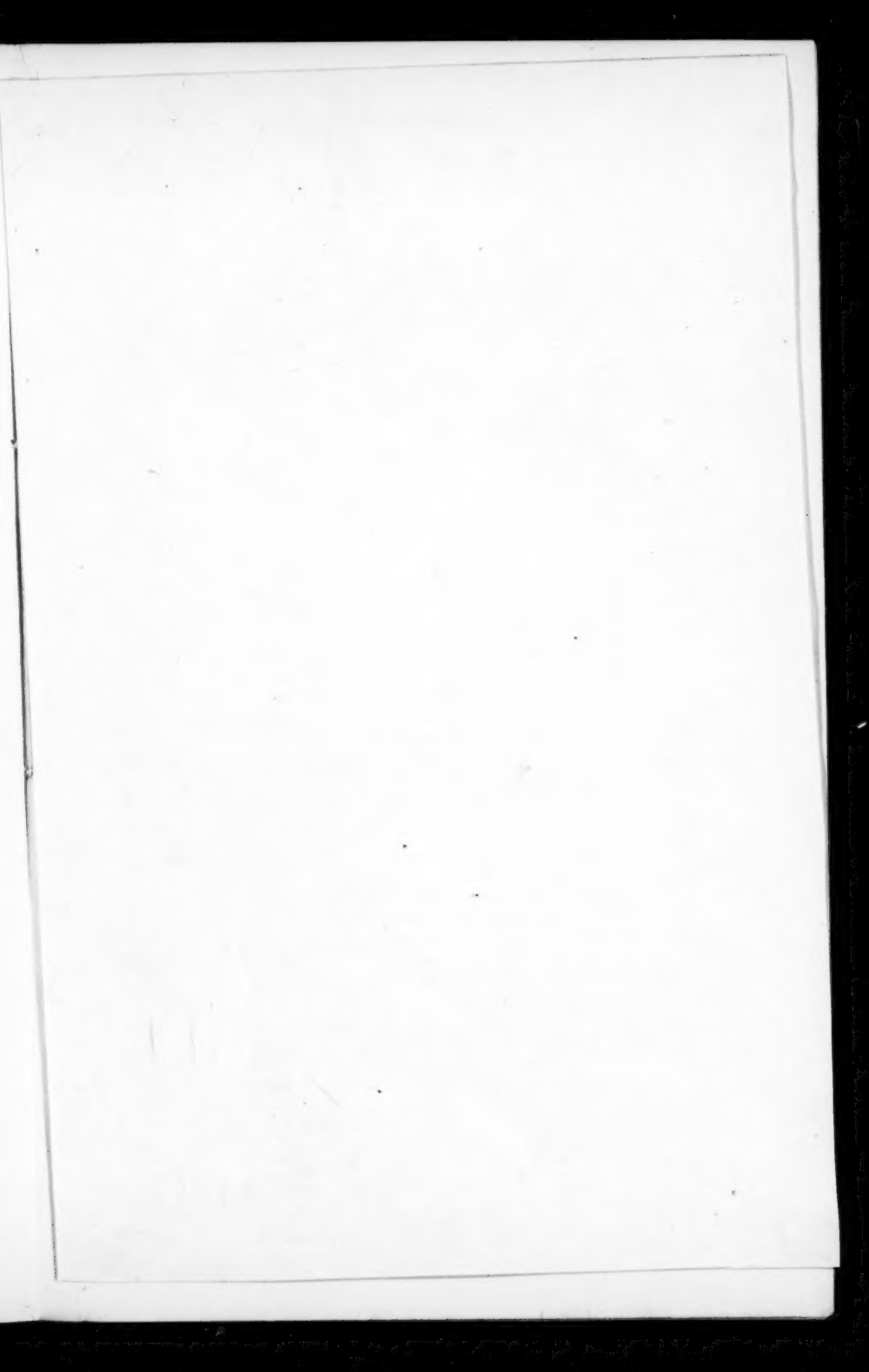
The Ritualists, like the Romanists, calculate on the ignorance of the people for the success of their project. Their sophistries, assumptions, and misrepresentations are confidently put forth, because they know how few of their hearers or readers are prepared to contradict their statements; and there seems little use for the few who can detect the imposture to cry out against it, unless the public mind is educated up to the true scriptural and Protestant standard whereby the representations of the Romanising party may be tested, and a favourable judgment for Protestant truth secured.

All schemes for arresting the fatal progress of Ritualistic doctrine and practice must utterly fail while the members of the reformed Church of England are unprepared to detect the devices of the Ritualistic party, and to satisfy themselves that their Church is Protestant and not Romish. This can only be provided for by scattering information on controverted subjects broadcast, and in a way easily accessible by the multitude. Tracts, clearly, simply, and scripturally written, seem the best medium for accomplishing this—tracts not too lengthy to weary, yet sufficiently full of facts and arguments to inform, instruct, and convince the reader.*

The series now attempted will consist of tracts of twelve or sixteen pages, at one penny each, or the author will supply them for distribution, if procured direct from himself, as low as 5s. per hundred, his object being simply to pay expenses of publication, &c., so as to enable him to continue the series.

BRISTOL, Jan. 1874.

* "I may safely say that these sort of tracts are all sure to do good. They arouse and call attention, even where they may not convince in every detail."—*Lord Bishop of Gloucester and Bristol to the author.*



sacred Scriptures, as the noble Bereans did when an apostle preached to them, and not to be taken with any mere pomp or artifices of speech. It is a vulgar fallacy in some to delight in that drink which runs out more to froth than good liquor, filling the peoples' mind with the windiness of empty notions and airy opinions, rather than with any sanctity and solidity of scriptural wisdom. The Pope's interest is like some birds, to hide the meagreness of the body by the flushness of the feathers, and to compensate for the known defect of real abilities by mere owl-like pageantry.

The Pope's Encyclical letter takes up three columns of complaint in the *Times* of Dec. 10. Why does Infallibility, either in *Cathedra* or *ex Cathedra*, seek to strengthen its own authority by citing the dicta of apostles, saints, and fathers? Does the Bishop of Rome doubt or suspect that "the faithful" doubt the truth of the most recent dogma of the Jesuit order? The letter is addressed not to heretics, but to "all patriarchs, primates, archbishops, bishops, and other ordinaries in favour and fellowship with the apostolic see"—the Pope's slaves.

The anomalous incumbent of the see of Rome exhibits private judgment with a vengeance. He claims liberties not to be shared with the laity, who are obviously regarded as "certain fellows of the baser sort." His thrasonic letter shows that he has forgotten himself, and the majesty of the Emperor, the sanctity of a prelate's service, and that reverence which he owes to the chief magistrate. R. A. T.

V.—PAPAL ASSUMPTIONS.

THE impudent presumption of the Ultramontane Papists everywhere is so marked, and is becoming so insolent and offensive, that other Governments besides that of Germany will be compelled, ere long, to enact laws to confine them within reasonable and decent limits. Of late years the tone and spirit of the Irish bishops have changed very greatly to the worse. No one who remembers the late Drs Murray and Crolly, the Archbishops of Dublin and Armagh, can easily forget the peaceful and tolerant manner in which they conducted themselves in all their intercourse with the British Government, or with the Irish Board of Education, or the Protestant ministers of Ireland. But since the accession of Archbishop Cullen to the primacy, there has been a lamentable change to the contrary. Under the former archiepiscopal rule, the Catholic clergy were perfectly willing to accept, and carry out, the principle of mixed education, and no objections were heard against the Roman Catholic youth studying and taking degrees in Trinity College, Dublin. But since Paul Cullen was elevated to the Archiepiscopate, mixed education has been most vehemently and persistently denounced. The Queen's Colleges have been opposed in every possible way, and every effort made to defeat the object and design of their erection; until at last we are plainly told that nothing less will satisfy the Roman Catholic Hierarchy but the entire control of the education of the Popish youth of Ireland.

To conciliate them, and, if possible, to mitigate their fierce hostility

to the Queen's Colleges, Mr Gladstone, during last session of Parliament, introduced a bill to open up Trinity College, make it in every sense a national University, allow Roman Catholic students to compete on equal terms with Protestants for its honours and emoluments, and to affiliate to it all the various other Colleges throughout Ireland, Roman Catholic as well as Protestant, so that their students might obtain, if found qualified, its honours and diplomas.

This, many Protestants, on both sides of the channel, thought was just going far enough, and it was very generally expected that the Irish bishops would most readily accept of a measure so liberal and equitable in all its proposals and arrangements. But it did not satisfy Cardinal Cullen and his fellow hierarchs. They demanded a University of their own, built and maintained at the expense of the Imperial exchequer; and of which they would have the entire and exclusive management and control. A claim so unreasonable and so utterly sectarian, could not, for one moment, be entertained, for no Government, whether Liberal or Conservative, could ever hope to pass a measure of this kind through Parliament, without exciting an outburst of Protestant indignation which none of them would have the temerity to provoke. Chagrined no doubt at their disappointment, the Irish Romanists have resolved to get their University put into full operation. Foiled in obtaining a Royal Charter, they have applied to the Pope to grant them one, and in a letter published a week or two ago, Dr Woodlock, the Rector of the Dublin University, says that his Holiness "has authorised it to confer degrees;" and he further states that "it intends, besides affiliating Colleges, to train masters for the primary schools throughout Ireland."

In England Archbishop Manning is following in the same tract. He and the other bishops are busily collecting funds to found and endow a Romish University in London, or its suburbs; and Monsignor Capel is to be its first rector. Now, these presumptuous proceedings on the part of the Pope, and the English and Irish bishops, are in open defiance of the statute law of the land. The Queen is by law declared to be the source and fountain of all honour and dignity. No titles or dignities bestowed by any foreign potentate can be worn by those receiving them, without the consent of her Majesty. In like manner, no college or institute, no matter how efficient or well conducted, can confer degrees on its students without first obtaining a charter from the Crown. We have several very eminent colleges in different parts of England and Wales, but none of them can give degrees, as they have no royal charter giving them that power. They may be affiliated, as most of them are, to the London University, where their students, after undergoing the usual examinations, can obtain whatever degrees or diplomas they may wish. But were any of these colleges to attempt the conferring of degrees on their students, they would soon find to their cost that they had been guilty of an illegal act.

Now, in the case of these Popish universities, their obtaining of a charter from the Pope of Rome must be a violation of the law of the land; for one of the most express and essential axioms of British law still is, that "neither the Pope of Rome, nor any other foreign potentate, has any power or jurisdiction in this realm." The granting, therefore, of a charter to either of these universities by the Pontiff of Rome is a direct violation of British law; and we trust that such impudent assump-

tion will be instantly and summarily dealt with by our Government, and that both English and Irish Ultramontanes will be told, in very plain terms, that we cannot suffer Pope Pius to assume a jurisdiction which, by the laws of the land, he is debarred from exercising. In such times as the present, and in the face of the other Protestant countries of Europe, there must be no shrinking from plain duty in a matter like this. To yield to Rome in such a case would be to invite her to trample our laws and liberties under her feet.

It is high time that her insolent assumption was checked, and she restrained within the same constitutional bounds as all the other religious sects and denominations throughout the country. *Obsta Principiis* ought to be the rule of our governmental action, for a bold and decided repression of such pontifical impudence is the only right course in this instance. Any other will only embolden the Papacy to farther aggression, and will expose us to the scorn and contempt of the other Protestant nations of Europe. J. B.

SEAVIEW, WEST KILBRIDE, January 15, 1874.

VI.—ROMANISM IN FRANCE.

THE *Contemporary Review* of January contains an interesting article by the Abbé Michaud on "Religion in France." The writer is a strong advocate for Gallican as opposed to Ultramontane Romanism. He takes an unfavourable view of the prospects of Protestantism; but upon that view we do not place much reliance. To us it seems that his arguments against the fair prospects of Protestantism might be fully answered by his arguments in favour of the prospects of Old Catholicism. These are substantially to the effect that numbers are not the sole or the chief element of strength in a religious body. But while we do not agree with the Abbé in his opinion on this subject, we take the liberty of extracting at length his able statement as to the present position of Ultramontane Romanism—that is, of Romanism;—for what is not Ultramontane is not properly Romanism.

"Who are the believers in Papal Infallibility and the monstrosities of the Syllabus? The Pilgrims! The readers of the *Univers*? The members of the fraternities? The admirers of the new miracles? Not at all. We know pilgrims who went to Paray-le-Monial, to Lourdes, and to Mount St Michael, purely for a pleasure trip and to enjoy picturesque scenery at a reduced price. It is a thing perfectly well known that the greater part of the workmen and peasants who went on pilgrimage received, besides their expenses, two francs a day. Who will maintain that such pilgrims believe in Papal Infallibility and the Syllabus? As to the readers of the *Univers*, we know personally that they are arrant sceptics, and believe nothing of these miracles. One of the celebrities of this journal, which Montalembert called 'the journal of the clerical *canaille*,' confessed to us that his work for this journal had no other motive but the necessity of living. Among the members of the fraternities there are those certainly whose simplicity goes the length of believing whatever Rome teaches. But how many are there who are members of these fraternities merely for material interests? How many directors, especially at Rome, make use of these fraternities as the means of getting money? The history of the embezzlement of funds in many associations would be curious, if it were not sad. What shall we

say of the physicians who pronounce the cures miraculous? Are they not for the most part physicians belonging to convents and seminaries, and consequently paid to speak as they do? Ask them about Papal Infallibility, and they will answer with a sceptical smile, which is sufficient evidence of their unbelief.

"But let us suppose that all the Roman Catholics of whom we are speaking really and sincerely believe in Papal Infallibility and the contents of the Syllabus. Would the number be as considerable as people seem to think? Not by any means. The pilgrims who have been enrolled for Paray-le-Monial and La Salette were the same as those who had been enrolled for Lourdes and Pontmain. The readers of the *Univers* and other Ultramontane journals are recruited by the clergy. Deprived of the subsidies necessary for existence, these journals would perish. They are only sustained by the propaganda of the Jesuits and the purse of the Pope. They have no connection with the actual life of the French people, but are purely the work of a caste or sect. The same may be said of the fraternities, of those who drink the miraculous water, of the admirers of the young man of La Salette, of Bernadotte, and other visionary personages. And can it be denied that these are but an insignificant minority? In the towns the majority of Roman Catholics are so little disposed for new dogmas that intelligent priests, even those in nowise liberal, forbid their penitents to speak of them. They say, 'Believe what the Church believes, and do not trouble yourself about the rest.' Evidently they do not themselves believe in the doctrines of the Ultramontanes. In the rural districts, notwithstanding the proverbial simplicity of the peasantry, there are villages in which it would be impossible to discover a single Ultramontane. Such is the impression we received in a tour lately made in Burgundy, and by the banks of the Saone. In all these villages the peasantry go to the only church which is open to them because they cannot do otherwise. They submit to the sermons, or rather the chidings, of the Curé, because they cannot have a Curé of their own choosing. They are equally hostile to the opinions of the Pope, the monks, the Jesuits, and the whole generation that disport themselves in cassocks and birettas. The foreigner who places himself at the door of a church on Sunday, and forms his judgment of the strength of Roman Catholicism by the number of worshippers, will be entirely deceived. To get at the real state of matters it is necessary to live among the people, to speak with the masses, and to learn their thoughts from their words. Whoever will undertake this work will find that France is in nowise Ultramontane.

"It is thus necessary to distinguish between the official numbers which are found in the parish and municipal registers, and those which represent conscience and conviction. According to the first, almost all Catholics are Romanists. According to the second, the immense majority of Catholics is anti-papistical and anti-ultramontane. When M. Veuillot tried to console himself for the defeat of his candidate, Colonel Stoffel, he wrote: 'It is no disgrace to have been beaten at Thermopylæ, and to have been but three hundred for our native land and for right against a whole army of Asiatics.' The Old Catholics can return these words to M. Veuillot and the Ultramontanes. Whatever may be the form under which they will organise themselves for the future, they are sufficiently certain of a triumph over the Ultramontanes, to be able to console themselves for the want of any present official reckoning. The more faithful they are to conscience, to knowledge, and to liberty, the more they will gain public opinion in their favour, and hasten the ruin of their adversaries.

"Sir Robert Peel said on the fall of Louis Philippe: 'See what it is to regard the majority around one's self, and not the opinion of the country.' In France, all governments of that kind fall, and in like manner shall perish the official Church of the Jesuits and Ultramontanes. In spite of all our efforts not to be deceived, and not in any way to under-estimate

the strength of the Ultramontane party, it is impossible to believe that it can have a future.

"Roman Catholicism in France at the present time, with a few honourable exceptions, is but a tissue of superstition, of scepticism, of intolerable absolutism, of ancient *régime* politics, and of gross cupidity. Superstition in the Romanist Churches! Is it necessary to speak of it when the chief occupations are worshipping statues, drinking waters, making pilgrimages, and obtaining papal indulgences? This superstition of pilgrimages and of papal indulgences is such that only yesterday the *Pèlerin*, an official organ of the pilgrimages, proposed 'a pilgrimage to Purgatory.' There had been great care to depict the horror of this prison, the vehemence of the flames, the terrible lamentations of souls, and other such things, in order to excite the faithful to obtain papal indulgences, and thus to spread abroad, indirectly, the belief that the Pope delivers from the pains of purgatory, and that he is consequently the master of the living and the dead—Jupiter and Pluto in one. All this is only a religion of pilfering. Rome knows marvellously well the secret of frightening souls, in order to govern them. Hence, all the superstitions which abound among the faithful, and which are maintained as the '*Instrumenta Regni*' of papal dominion.

"Naturally, and in fact logically, unbelief and scepticism accompany superstition. It is not of the whole of France, but only of Ultramontane France, that it has been accurately said, 'Catholic by name, and in appearance, France is almost without religion, and what is still worse, the little which remains has only a deleterious influence.' Lately, an Ultramontane journal said of Mr Seward, that he wanted nothing to be perfect but the seal which Catholicism gives. In the eyes of this Romanist journal, Catholicism is only an affair of the seal. In a Parisian circle, where the young people profess Ultramontane piety, a Prelate having held a Conference on the existence of God, the *Semaine Religieuse de Paris* had the frankness to report that certain of these pious young people after the Conference cried, 'Ah! I had need of this Conference.' In Romanism, people are really pious, and often doubt of the existence of God! How many priests and bishops are there, who, in their private assemblies, laugh at dogmas of their Church! People reproach them with making orders upon all the pious futilities of Ultramontane devotion, in order to recommend them to the faithful. But their conduct is very simple. Their end in this is to imitate Alcibiades, who caused the tail of his dog to be cut off, that he might hinder the Athenians from speaking of more serious matters. So long as the faithful are engaged with medals and amulets, they do not think upon the political and social perils of the doctrine of the Syllabus, and still less on the utility of separating the State from the Roman Church, and of suppressing the budget of worship. M. Veuillot is very much ridiculed by the 'buffoons' of Frohsdorf and of Salzbourg. Alas! is there no one to ridicule still more the buffoons of Rome? Is M. Veuillot himself sincere when he preaches the worship of the humanity of Jesus Christ, throwing his Church into the Nestorian heresy condemned at the Council of Ephesus? In its foundation, the Jesuit worship of the 'Sacred Heart,' which to-day sums up the whole worship of the Roman Church, is only a Nestorian worship, which implies paganism under the appearance of Christianity.

"To teach such insanities in this age it is necessary to deny Science and Philosophy. Thus the Romanist Code of to-day, the Syllabus, contains all anathemas, possible and impossible, against human reason, against liberty and conscience. Human reason is called a perverse faculty, liberty the path to perdition, and the rights of conscience only the pretext to escape from the performance of duties. From this to the profession of absolutism there is but one step. Has not the Church of Rome taken this step? Its religious constitution since the Council of the Vatican is a constitution essentially absolute. With much more reason ought it to declare itself for absolutism

in politics. The Jesuits, since their expulsion from Germany, are too numerous in France not to have succeeded in propagating their tyrannical doctrines among their devotees. The demonstrations organised by them have clearly proved that the last word of the Roman religion is a political word—the re-establishment of the Bourbon monarchy in France, in Spain, and in Italy, in order thereby to establish the temporal power of the Pope.

"At the present day when a priest ascends the pulpit it is neither to teach dogma nor morality, but to speak politics. The bishops scarcely use the pen except to write pamphlets filled with political allusions and intentions. These intentions are no longer a secret to any one. It is known by all the world that Ultramontanism in reality is but an electoral manoeuvre; that the miracles of these last months were only means to bring the Comte de Chambord to the throne; that the public prayers in the Ultramontane churches were only imprecations against the Revolution and the Republic; that the altar, as well as the vestry, was only a ballot-box for political elections; that the Pilgrimage, 'that grand act of piety of the nineteenth century,' according to the words of the Bishop of Carcassonne, is only a Legitimist manifestation with white ribbons. Even now, notwithstanding the letter of the Comte de Chambord of the 27th of October last, the Archbishop of Paris persists in recommending in the *Semaine Religieuse* of his diocese Legitimist and Bourbon pamphlets. Of the gospel there is not a word, but of all which favours the cause of the ancient political régime and of the Syllabus there is a most pompous eulogy.

"Not only have the Roman Catholics of France put politics in the place of religion, but they have even made an alliance with the worst, the most unpopular, and the most detested of all political creeds. They are violent and illiberal. 'Let the king decide by force and by flags,' cried M. Veuillot; 'all will be good that comes from his hand, all will be bad that comes from any other.' La Veille, calling the Princes of Orleans merchant-kings, expresses himself thus: 'Charles X. thought these merchant-kings would bring about bankruptcy. He maintained that his grandson was a man of God, and at the same time a man of iron. That is often the same thing. To speak the truth there is nothing prudent or patient, or sweet or strong, but the man of iron who is at the same time 'a man of God.' It is sufficiently well-known that the expression 'man of God' is only an excuse to cover the man of iron. It is known that nothing is conformable to the Romanist mind of to-day but the apology of the sabre. It is known that the French bishops, under the pressure of M. Veuillot and the Jesuits, have desired nothing but the re-establishment of the temporal power of the Pope, even by arms, and at the price of a war with Italy. Besides, has not the *Univers* opened its columns for a subscription in favour of the bands of Don Carlos in Spain? It is to this work of pillage and of civil war that the Ultramontane clergy in France must, under the penalty of being marked by their superiors, consecrate a part of their revenue. Obligated thus, to please their superiors so as to deserve promotion, to take from their modest revenue, to subscribe to-day in favour of the Carlists, to-morrow in favour of the Church of the Sacred Heart, and the day after in favour of the penny of St Peter, the clergy have felt a serious burden. Hence in many ecclesiastics there has been a development of a gross and extreme cupidity, such as has never been known before. One of the principal complaints of the peasantry against the clergy of the present day is their rapacity in questions of fees for masses, burials, or marriages. We know some curés who never say mass but where it is paid in advance, and yet often exact that it be chanted in order to raise the charge. This commerce in masses is scandalous, even in the best managed vestries. As to the diversion of fees, especially in Paris, it is shameful and iniquitous."

VII.—DR MANNING'S DREAM.

FOR all purposes of mere argument the address might with advantage have been somewhat shorter, but the Archbishop seems to take a delight in stating over and over again the indefeasible rights of his Church, duly numbered and sharply defined. He never seems to think he has asserted them strongly enough, and he is continually coming back to his main point—the absolute supremacy of the spiritual power. He does not stop a single step short of that claim. “The Church,” he says, “is separate and supreme;” and he proceeds to explain what he means by supremacy. “Any power which is independent and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, *ipso facto*, supreme. But the Church of Christ, within the sphere of revelation, of faith, and morals, is all this or is nothing, or worse than nothing—an imposture and a usurpation.” This, he says, is what the world means by Ultramontaniam; but Ultramontaniam is simple Christianity, and it is barely possible for a sane man to draw any other conclusions from elementary Christian principles. The Archbishop pushes his desperate conclusions with a kind of exultant logic. “No Christian of sound mind” will deny that the civil and spiritual powers have distinct spheres. But how are the spheres to be traced in mixed questions? Here, too, there ought to be no real difficulty. Nobody can decide what questions are pure or what questions are mixed but a judge who can define the limits of the two conflicting elements; and “who can say what is or is not within the jurisdiction of the Church in faith and morals except a judge who knows what the sphere of faith and morals contains, and how far it extends?” Nor is it enough that such a judge should guess or have an opinion, as the civil power might do. Consequently, either there is no judge to end strife or that judge must be the Church, and for the same reason the Church must be “divinely certain.” Its decisions must be absolute and its authority infallible; it must limit every other power, and be limited by none. Such is the logic of infallibility, and we wonder, as we read it, whether Dr Manning has any conception of the recoil which it is every day arousing throughout Europe. A man is told that if he be of sound mind he must choose between either the premises or the conclusion—that is, between Infallibility and Christianity, and those who tell him so ought to know. He is probably reluctant to make the choice; but if he does, it is more and more rarely that which the Archbishop would desire.

But what is the purpose with which this stupendous claim is advanced? Dr Manning maintains that the supremacy of the Church is the only means of holding in check a not less arrogant supremacy, which is utterly unjustifiable and disastrous to the world. Ultramontaniam is the Divinely appointed antagonist of “Caesarism,” which has at all times been the great enemy of humanity, and especially since Christianity appeared. Caesarism is the supremacy of the civil over the spiritual, and its first and most complete type is to be found in the early Roman emperors. They were deified; they concentrated in their own persons all religious and secular functions, and were the absolute masters of the whole life of their subjects. This supreme power need not be in the hands of one man. It may equally be vested in a people,

or a senate, or a king, or an emperor. Its essence is the claim to exclusive sovereignty. "This sovereign power creates everything—it fashions the political constitution, it delegates jurisdiction, it suspends or measures out personal liberty, it controls domestic life, it claims the children as its own, it educates them at its will, and after models and theories of its own." From this power "law, morals, politics, and religion" all come, and upon it they all depend. The system is "the absolute dominion of man over man." From this state of tyranny Dr Manning proposes to deliver us by the supremacy of an Infallible Church. "Obedience to the Church is liberty," because the Church cannot err or mislead. "If the Church were not infallible, obedience to it might be the worst of bondage." The theory is very complete, but it lies under the disadvantage of not corresponding either to our own experience or to history. We invite our readers to consider whether in this country, which, according to Dr Manning, was delivered three hundred years ago over to Cæsarism, they are sensible of the overpowering tyranny of which Dr Manning speaks. Are they conscious that their domestic life is controlled by an external force, that their children are not their own, and are educated according to official models and theories? We beg to demur to Dr Manning's definition of Cæsarism as being a mere sophism. That in which Cæsarism consists is the possession of absolute power by an authority not responsible to the nation at large, and the very essence of modern civilisation has consisted in securing individual freedom and in insuring that the law, the morality, and the religion upheld by the governing power shall be that of which the free conscience of the people approves. We "stare and gasp" as we read some of Dr Manning's interpretations of history. He actually persuades himself that the supremacy of the Church "has been, and ever will be, the source of all human liberty." We remember that he has previously defined liberty as "obedience to the Church," and in that sense his claim is of course irrefragable; but when he proceeds to describe it as "freedom of soul and conscience in men, in families, and in States," our amazement is renewed. There is a sense in which it is true that "the Church was the mother of all free nations." When the civil power was in danger of becoming a tyranny, vast services were rendered by an institution which, like the Church in the Middle Ages, was strong enough to resist the violence of kings and nobles. But the Church never yet resisted tyranny when tyranny was employed for its own purposes. It never showed any objection to the "absolute dominion of man over man" when the dominion was in the hands of a Louis XIV. or a Philip II. of Spain. But Dr Manning's hallucination reaches its extremity when he alleges that the English theory of investing the Prince with supreme legislative and judicial power, over all persons and in all causes, ecclesiastical and civil, has been followed in every country where it has taken root by civil despotism and religious persecution. We ask, again, where is the civil despotism in this country? But that a Roman Catholic should attribute religious persecutions to the growth of the civil power is scarcely comprehensible. Was it Cæsarism which prompted the Massacre of St Bartholomew, the Wars of the Albigenes, the Inquisition in Spain, or the persecutions under Mary? If there is one thing certain in history, it is that the one great foe of freedom of conscience, the unscrupulous advocate of

persecutions, the despot of domestic and social life, has been the Roman Catholic Church. From its own point of view it may be quite right. If it has the means of infallibly deciding when a man is a pest to society, there is much to be said for its right to put him out of the way. But it is really affronting our common sense to tell us that the Roman Church has been the vindicator of freedom of conscience, and that the civil power has been the persecutor.

However, this is Dr Manning's dream, and it appears to make him perfectly contented under the present distresses of his Communion. Of course, an infallible and divinely-appointed authority must needs be victorious, and Dr Manning proclaims that the issue of the pending conflict in Germany and elsewhere is certain. "The same who have always conquered before will conquer again. Where now are the Emperors of Rome, Germany, and France? But Peter is still in his See, and Peter now is Pius IX." But if the Church has always conquered, what is the reason why Pius IX. should be so grievously disturbed as his late Encyclical showed us, and that Archbishop Manning should have occasion to struggle so vigorously against Prussian legislation? It is quite true that the Empires of Germany and France have submitted to the same doom of change which has now overtaken the Pope himself. But does Dr Manning persuade himself, by another illusion, that the principles represented by his Church have, as a fact, been victorious in modern history? If so, what does he mean by his lament that "now for the last 300 years it is a world departing from Christianity which has used the civil power for the oppression of the Church? If past victories be the true augury of the future, we need not be disturbed at the prospect. What history records is a steady advance of the civil power in restricting the dominion of the Church. The history of Roman Catholicism is, at least for those three hundred years of which Archbishop Manning speaks, a history of continual though often gradual defeat, and the German nation, which at the Reformation inflicted on Rome the most deadly blow she ever received, is now preparing to complete the victory. It is not, however, the Emperor, but the people, who are fighting the battle, and they will be able to protect their own consciences far better than the Pope can do it for them.

The *Standard* calls attention to the fact that Archbishop Manning's speeches tend to widen the breach between those who claim a monopoly of the Christian doctrine and that world for whom the doctrine was sent. The *Standard* thinks that Archbishop Manning's definition of Cæsarism is a spirited and accurate description of Ultramontanism. The cap will fit either head, that of Bismarck or that of Pío Nono. Cæsarism of Germany has decided views, and so has the Ultramontanism of Rome. Greek has met Greek, and the tug of war is great. The *Daily News* invites attention to the singular inaccuracy of Dr Manning's description of the civil power—what he calls Cæsarism. The struggle is not between that Cæsarism and Ultramontanism of the Roman Catholics, because that Cæsarism of civil power which he describes never had any existence. The best way to dispose of the argument is to follow it to its inevitable conclusion that conscience is enslaved to-day in England, Switzerland, and the United States, and it was free in Rome and in Spain when the Popes were masters of kings.—*Daily Review*.

VIII.—THE POPE ON PERSECUTION.

TWO things most important to observe, and yet which have been generally overlooked, in some cases carefully, in others carelessly, are visible, though not conspicuous, in the new encyclical letter from the Pope. (By the by, we have to acknowledge the courtesy of Dr Manning, the Roman Catholic Archbishop of Westminster, in sending us a copy of his translation of the document; but we had got it translated for ourselves on its way from Italy, and published it several days ago). One of these things is, that his Holiness's complaints and oburgations as to the ill-usage of himself and his prelates and priests, have reference chiefly to countries wholly or essentially Roman Catholic—none of them, at all events, having reference to countries which are predominantly, or as to their ecclesiastical institutions, Protestant, like our own. The other thing is, that all the ecclesiastical persons whose alleged ill-usage he deplors and denounces, have undergone that usage as members of State or Established Churches. Both these facts are of the highest importance and significance, though they receive no prominence in the Pope's letter, and although they fail to strike the view of many, both Protestant and Roman Catholic, who are engaged in the discussion of that document. When the Pope complains that his Church is persecuted, it is important to note that any wounds he can exhibit have been received in the house of his friends, or at least not in any house which he can describe as belonging to any other ecclesiastical family. And when he says that this bishop and that priest have been interfered with by the secular power, it is even more important to note that they have been interfered with only in regard to, and in virtue of, their optional relations with the secular power, and that, if they have lost anything of late, it has been by an abridgment, not of freedom, but of asserted privilege.

It is chiefly of Italy, and still more especially of Rome itself, that the Pope complains. He speaks of "the woes of our city and of the whole of Italy," woes brought on by the king and parliament of united Italy, of which Rome is the metropolis. If those woes have been inflicted by the enemies of the faith, it is clear that the enemies of the faith are those of the Pope's own household. The woes have not been inflicted by any kind of Protestants, for an Italian Protestant is something scarcely known. They have been inflicted by kings and legislators who at least call themselves Roman Catholics, attend mass, acknowledge the Pope as their spiritual head, and abjure Protestantism as heresy. It is not very greatly different in Switzerland; half of the population of that country is Roman Catholic; that half returns half the Federal Legislature; and some of those cantons which the Pope enumerates as the scenes of the worst persecutions by the cantonal governments are almost exclusively Roman Catholic. He extends his complaint to America; but he means South America, in all the States of which the mass of the population is Roman Catholic, and Roman Catholicism is the State religion. Of two of the greatest countries in the world he makes no complaint—Great Britain and the United States—and these are Protestant countries, in which Roman Catholicism receives neither favour nor disfavour, has perfect freedom, and no privilege. The significance of these great exceptions from the Pope's oburgations is increased or illustrated

by the speeches made at a meeting of the body called the Catholic Union, held in Dublin last week, at which various Roman Catholic peers, prelates, and other magnates, spoke much as the Pope has now spoken regarding the treatment of their Church in Italy, Switzerland, and Germany, and had almost no complaint against this country, excepting that Mr Gladstone had declined to interfere in any way with the Romans doing at Rome as they liked with their own Church. We once heard an eminent Roman Catholic make a highly philosophical remark, though he was no philosopher—"I am a sincere Catholic, but I thank God I am a Catholic in a Protestant country." The Pope and the Catholic Union have now obviously come pretty near to the same conclusion; at all events, they, though partly by silence, make the statement that the Roman Catholic Church is now-a-days better off in Protestant than in Roman Catholic countries.

This obviously requires an explanation, and it is to be found in the fact that, whilst in Protestant countries, such as our own and the States, the Roman Catholic Church has simply freedom which nobody proposes to abridge, she has in Roman Catholic countries privileges which she has abused, or at least which she has been trying to extend, and so has provoked check and resistance. All that the Roman Catholic Church is suffering in the countries mentioned by the Pope she is suffering simply as a State Church, and in consequence of proceedings taken by herself as such a Church. This is a fact which is never mentioned in, though it here and there shines through, the Pope's Encyclical, and it was forgotten throughout by a Protestant writer in the *Revue des Deux Mondes* who condemns Bismarck. What is complained of by the proceedings of some of the Continental Governments is not, as M. Pressensé says, "liberty of conscience," but liberty both to interfere with the consciences of others, and to do so in violation of contracts. Take the Pope's own words as to the wrongs which he says have been inflicted by these Governments, and which consist "in making decrees concerning the doctrines of the Catholic faith, in showing favour to apostates, and in forbidding the exercise of episcopal power." These charges look very formidable, but just keep in mind the fact which is so persistently overlooked, of all that has been done being transactions between a State and a Church which had a contract with one another, and they are found to mean something utterly different from what they seem. The Roman Catholic Church, after having been endowed and privileged by these Governments on condition of its maintaining certain doctrines, chose to make additions to those doctrines. This of itself might have justified the Governments in saying that the contract had been vitiated, and therefore was at an end, or in insisting that the new doctrines should be refused admission into the endowed Church. But the Governments did not concern themselves with that matter; they left the clergy and members of their endowed Churches to accept, but also to reject, those new doctrines just as they chose. What did the Pope and the clergy do? They excommunicated and attempted to expel from their offices and means of livelihood all clergy who would not accept the new doctrines—that is, they sought to take the State favour away from those who had kept their contract with the State, though they themselves were left free to that extent either to break or to keep the contract. No Government

possessing any sense of its own rights and dignity, or its obligations to its own subjects, especially of the Roman Catholic faith, could have submitted to this interference. What the Governments comminated by the Pope have done is substantially this—to declare that it shall be lawful for any Roman Catholic clergyman to retain his living though he does not accept the new doctrines sent from Rome, but adheres to those to which he gave his adherence when the State adopted his Church. Under this explanation, the big words of the Pope utterly dry up. When he says that those Governments “make decrees concerning the doctrines of the Catholic faith,” he simply means that they decree nothing either for or against any doctrine, but only that the declination to accept certain new doctrines shall not be a bar to membership of the State Church. When he says that they “show favour to apostates,” he simply means that they occasionally appoint or promote persons who have not adopted the new doctrines of the Church, but hold to those which the Church possessed when she allied herself with the State. When he says that they “forbid the exercise of episcopal power,” he simply means that they forbid Bishops from expelling or otherwise punishing men who adhere to their contract with the State, and give obedience to the laws of the land. In short, the Pope is claiming “spiritual independence” in State Churches—that is, the right of the Church to make a compact with the State, and then alter that compact at her own pleasure, and enforce the alteration upon others. He is seeking something which cannot and ought not to be found in the places he seeks it, but may be found elsewhere any day he chooses to cut connection with those Governments he denounces, and to put himself in the same position in the countries over which they rule as he finds so comfortable in the countries where his Church, getting no favour, is due no price.—*Scotsman*.

IX.—MISSIONARY INTELLIGENCE.

(*The Banner of the Truth in Ireland, Jan. 1874.*)

PORTARLINGTON.—New ground has been again broken this month, and places have been visited hitherto untouched. Generally speaking, these places have proved to be encouraging fields of labour, and the effects in some instances of the proclamation of the gospel of Christ have been very striking. In one house, the Readers entered just as the priest had left who had been performing the rite of extreme unction on a dying woman. The husband of the poor woman told the Readers of what had just happened; and this, of course, led to their explaining to him what it is which alone can take away sin, and how vain all such human institutions are for that purpose. “Well,” said the man, “I wish that I had known as much about the subject this morning, and certainly I never could have sent for any mortal to perform this rite. I do not believe now that it can do the poor soul going before God any good whatever. What can oil do for the sinner’s soul when going before its God?”

In another case a very full opportunity was given for simply and clearly explaining the way of salvation. It seemed to this aged man, who heard, apparently for the first time, the gospel of the grace of God,

such "good tidings of great joy," that he drank in the words of eternal life with great avidity. His heart seemed to be melted by the greatness of the Saviour's love as, with eyes filled with tears, he exclaimed, "Glory be to Thee, O God our Saviour, for all Thou hast done for us!" But he could say no more; his voice was choked by the emotion of the strong feeling of his heart.

Ossory.—No remarkable incident has marked our work during this month; the same steady and unintermitting efforts against Rome have been pursued by your Agents, whose zeal (so far as I know) never cools. The shocking traffic of Rome, both in the souls and bodies of men, is perseveringly contrasted with the full, free, and everlasting salvation of the Gospel, and multitudes of the people seem deeply impressed with the contrast drawn, and constantly acknowledge that the priests make merchandise of them, and care but little for the poor, using the proverb, "No money, no mass."

Oh, how pleasant it is to think that there is no purgatory, and that there is a free salvation purchased by the blood of Jesus. "Surely it must be that you are right, sir, for who could be saved if we were dependent on our own works? God bless you wherever you go for these good and comforting words." This was said by one who betrayed an earnest desire for salvation to your Agent who had put the Gospel before them.

A very decent working man with whom another Agent had a conversation respecting the difference between God's absolution and the priest's absolution, said to him, "I now quite understand your meaning, and I now perceive that the priest's absolution has no other effect upon the life and conduct of the sinner than to prepare him for a renewal of his sin, whereas whom God pardons and absolves, the man cannot make living in sin a pleasure."

Another proof, among many, I might give of the desire of the people to converse on religious subjects, and will now give. A very large number of the most respectable classes in the country assembled lately at the funeral of one of the most popular noblemen in Ireland. They were addressed by the rector from the text, "O death! where is thy sting?" He showed the multitude that the sting of death was removed from the blessed, and how it was done. As the clergyman was a personal and attached friend of the deceased, he spoke with much feeling and earnestness, and urged the people to come to Jesus for a full and present salvation, discarding all vain confidence in man; and from various quarters I have seen and heard that the people were deeply impressed. Your Agent, Mr —, left me the morning after the funeral, and as he walked to the railway station four farmers in their market-carts overtook him, and asked him to get up. He did so, and at once they all got into the cart Mr — was in, and commenced to speak of the funeral sermon. They agreed that it was excellent, and that they believed every word the clergyman said. When the Reader was about to leave the cart at the station, they would not allow him, but insisted he should travel with them into the town, four miles further on, and the whole way they kept him going at the controversy, asking questions as to what we believed. He had no previous knowledge of them; but they parted the very best of friends. This is the more remarkable when it is considered that they all knew he was a convert from Rome.

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Ford, Mrs	0 10 0	Beck, J.	1 0 0	Peterborough, per Mr J. A. Ross	
Fried, A.	1 0 0	Bewer, J. D.	0 10 0	Albright, J.	0 10 0
Hayden, Rev. John	1 0 0	Colley, Dr D.	1 0 0	Beby, J.	0 5 0
Hill, Miss	0 10 0	Danson, W.	0 5 0	Crick, A. C.	0 10 0
Hagen, Mrs Van	0 0 0	Nickson, James, & Sons.	0 5 0	Crist, A.	0 5 0
Kendru, C.	0 0 0	Riggins, John	0 5 0	Clare, J.	0 0 0
Knight, Rev. E. B.	0 0 0	Harrison, Dr	0 10 0	Cheshire, Miss B.	0 5 0
Kennedy, Mrs	0 0 0	Hawell, H.	0 10 0	Davis, The Van. Arch-	
Leander, H.	0 10 0	John, R.	1 0 0	deacon	1 0 0
Lancaster, Rev. R. T.	1 0 0	John, C. T. W.	0 10 0	Edwards, A.	0 0 0
Lancsh, Rev. H.	1 0 0	Price, P.	0 5 0	Engish, H. H.	1 0 0
Lewry, Miss F. W.	1 0 0	Price, Mrs	0 10 0	Fox, John	0 5 0
Martin, Miss F. W.	1 0 0	Roberts, F. R.	0 10 0	M. A. C.	0 10 0
Miser, Walter	1 0 0	Stocks, Miss	0 10 0	Marriott, J. O.	0 5 0
Marshall, Mrs General	1 0 0	Smith, J.	0 5 0	Nicholson, Mrs	0 10 0
Nichson, Miss	0 10 0	Wall, Miss	0 10 0	Pentney, J.	0 5 0
Plutah, General	1 0 0	Williams, G.	0 5 0	Royce, Mrs	0 5 0
Niven, A. J.	0 0 0	Williams, W.	0 10 0	Roberts, Charles	0 10 0
Pennington, H.	1 0 0			Sargent, E. B.	0 5 0
Pine, Miss	1 0 0	Proctor (additional), per		Sargent, Miss B.	0 5 0
Potts, Mrs, per Miss St		Mr G. Thomson		Sawyer, J. R.	1 0 0
John	1 0 0	Whalley, Miss (per letter)	0 4 0	Sturton, J. R.	0 5 0
Restington Money	0 0 0	Rangers, per Mr G. Thomson		Thompson, J.	0 10 0
Role, Thos.	0 0 0	Gibson, W. E.	1 0 0	Tow, R. W.	0 10 0
Stokes, H.	1 0 0	Indson, J. O.	0 5 0	Vergette, W.	0 5 0
Stewart, J. H.	0 0 0	Simson, J.	0 5 0	Walker, Dr T.	0 5 0

BIBLE TRUTHS & ROMISH ERRORS.

A COURSE OF LECTURES on the above subject, concluding with examination and prizes awarded by the Protestant Educational Institute, London, will be delivered in St Andrew's Church, Renshaw Street, on THURSDAY EVENINGS during January and February, commencing at seven. Divine Service at Half-past Seven o'clock.

THURSDAY, January 3	Rev. W. F. TAYLOR, D.D. Subject, "The Real Presence."
THURSDAY, January 10	Rev. DYSON RYCROFT. Subject, "The Eucharistic Sacrifice."
THURSDAY, January 17	Rev. J. B. LOWE, D.D. Subject, "Confession."
THURSDAY, January 24	Rev. J. W. BARDSEY, M.A. Subject, "The Christian Priesthood."
THURSDAY, February 1	Rev. E. P. HODGINS, D.D. Subject, "Christ the One Mediator."
THURSDAY, February 8	Rev. JOHN HARRISON, LL.D. Subject, "The Holy Catholic Church."
THURSDAY, February 15	Rev. R. H. HAMMOND. Subject, "Justification by Faith alone."
THURSDAY, February 22	Rev. WM. LEFROY, M.A. Subject, "The Rule of Faith."

The Protestant Educational Institute offers also in PRIZES, to be competed for at the examination which will be held in St Andrew's Schoolroom, Slater Street, on THURSDAY EVENING, March 5, at half-past seven. Handbills, with particulars, may be had on application to Mr Scragg, 1/2 Renshaw Street, Liverpool.

PROTESTANT EDUCATIONAL INSTITUTE.
HULL PROTESTANT INSTITUTE,
KINGSTON SQUARE.

THIS Large, Handsome, and Commodious Hall was erected about nine years ago by a few comparatively poor but zealous Protestants, that Hull might have a Building of some size and importance always open to receive Protestant Lecturers, and Meetings for Protestant purposes.

From the time of its commencement (with but few friends to help) it has had to struggle with great pecuniary difficulties and some opposition.

Happily, however, now the original debt has been reduced by at least £800; and in consequence of a Bazaar which was held in the Great Hall of the Institute in October 1872, such improvements in the Building were effected that, from that time, the working expenses have been more than covered by the regular income. So much has this been the case, that the Committee have by this means been able to make some considerable reduction of the debt.

To extinguish this more rapidly and effectually, and so make the Institute a power for more Protestant good in the town, they intend to hold another Bazaar during Easter Week in 1874, in aid of which assistance is earnestly solicited.

Contributions of Articles for Sale, or Money, will be thankfully received, and duly acknowledged, by Mrs SOULBY, Waverley House, Hull.

The next Committee Meeting (to which all Subscribing Members are invited) will be held at Eight o'clock in the evening, on Wednesday, February 4, 1874.

MASSACRE OF THE FRENCH PROTESTANTS.

FAC-SIMILE of the MEDAL struck by Order of POPE GREGORY XIII. to perpetuate the Memorable Slaughter of the French Protestants on the Eve of St Bartholomew, 1572. Price 6d.; post free, 8d. To be had of Mr W. T. GIBSON, 12 Haymarket, London, S.W.

OLD CATHOLICS IN GERMANY.

A Few Copies of BISHOP REINKENS' Pastoral Letter, Translated into English by DR MADDEN, may be had at 6d. each, at the Office of the Protestant Educational Institute, 12 Haymarket, London, S.W.

BATH PROTESTANT CLASSES FOR 1874,
IN CONNECTION WITH
THE PROTESTANT EDUCATIONAL INSTITUTE, LONDON.

A COURSE OF TWELVE LECTURES will (D.V.) be delivered by the REV. WILLIAM EDWARD JAMES, M.A., at the CORRIDOR ROOMS, on FRIDAY EVENINGS, at Eight o'clock.

SUBJECTS—"The Articles of the Church of England in Contrast with the Decrees and Canons of the Council of Trent; or, A Comparative View of the Churches of England and Rome."

These Lectures are open to all.

Thirty Pounds in Prizes will be distributed to those that pass the best Examination in the Course of Lectures.

The Examination for Prizes will be held in April.

The FIRST LECTURE of the Course will be delivered on FRIDAY EVENING, JANUARY 15th, 1874, at the CORRIDOR ROOMS, at Eight o'clock.

All who intend to compete for Prizes must be regular in attendance at the Lectures.